

In Shibam: Al Bā Dīb, head, Muhammad bin Ahmed Bā Dīb; important members, 30, total, 50. Al Bā 'Ubeid, head, Muhammad Salim Bā 'Ubeid; important members, 15, total, 20. Al Shamākh; important members, 10, total, 40. Al Ma'āshir, head, Bekr 'Alī Ma'āshir; important members, 24, total, 100. Al Bā Jarsh, head, 'Abdur Rahman Bā Jarsh; important members, 20, total, 60. Al at Tōwei, head, 'Alī at Tōwei; important members, 4, total, 20. The families of Qatn, Jabr, Bilfaqih, and Al Khātib are said to possess authority. 565 162 [73]

In Al Ghurfa: Al Bā Abbad; important members, 15, total, 80. Al Msellem, head, Salim Msellem; one important member, total, 20. Al Tarmum, head, 'Abdulla bin 'Abdur Rahman Tarmum; important members, 20, total, 90. Al Sheiban, head, Sheikh 'Umar Sheiban; important members, 5, total, 30.

In Du'an: Al Bā Shanfar, residence 'Aura; important members, 5, total, 80. Al Bā Ya'shut, residence Ar Rubāt; important members, 30, total, 90. Al Bā Mad-han, residence Al Qurein; important members, 160, total, 200. Al Bā Lakma, residence Ar Rubāt; important members, 30, total, 80. Al Bā Barahim, residence Al Qurein; important members, 60, total 110. Al Bā Basut, residence Al Khoreiba; important members, 100, total, 200. Al Bā Hanshal, residence Al Khoreiba; important members, 30, total, 150. Al Bā Khashwein, residence Hudūn; important members, 150, total, 300. The families of Bā Shameila, Bā Samad, Bā 'Ubeid, Bahawal, and Bā Baheir all possess authority, but those of Bazara, Bā 'Ashin, and Bā Sālih have none.

In Bur: Bā Sharāhil, who possess no authority.

The townsmen are divisible into four classes; merchants, artificers, labourers, and servants. The economic life of the country depends to a large extent on them. They live in the towns, do not bear arms, and are the principal taxpayers. It is from them that the people obtain the necessities of life, and they form the main link with the outside world. Many of them are wealthy and they exercise a considerable influence in the country, and might well exercise more. The leading merchants to some extent govern the affairs of their towns, and have developed more than a germ of municipal organization. There are also signs of a kind of trades unionism, or rather of the mediaeval guild system, among the various artificers, and professions are usually, though not exclusively, hereditary. 565 162 556 [44]

SLAVES.

The Qu'aiti and Kathiri Governments are the biggest slave-holders in the country, and I should imagine that there is comparatively little private ownership. Apart from the fact that the slaves are slaves, there is very little to distinguish them, except their African countenances, from other classes of the country, and 567

ooo product of the "honeydew" type,¹ which would account for its unusual taste and odour.

Commercial Value.—The honey was submitted to two firms of merchants in London who reported respectively as follows:—

(1) "We thank you for your letter and sample of honey, which we have examined. Although the body is quite good, we think you will agree that it leaves much to be desired with regard to flavour.

"At the moment England is so well served with honey of agreeable flavour that it seems doubtful if this honey could be imported to any material benefit. We can buy Jamaica honey, which is good both in colour and flavour, at 26s. per cwt. landed London, so you will appreciate that the value of the present honey would have to be decidedly below this figure. We think you will be well advised to inform your friend that there is little likelihood of an opening on the London market."

(2) "This honey appears to be of a good flavour, but at the present moment there is such a large stock of honey available of all kinds that it would be difficult to find a market for a fresh quality from a new origin."

The latter firm mentioned that Colonial honey was currently selling on the London market at prices ranging from 25s. to 40s. per cwt., according to quality. It will be observed that there is a difference of opinion with regard to the flavour of the honey, but it may be pointed out that the taste is undoubtedly such as would not appeal to the ordinary consumer in this country.

439 *Remarks.*—From the trade reports quoted above it will be seen
263 that the possibility of disposing of this honey in the United Kingdom is very doubtful, in view of the large supplies of ordinary honey of good quality available on the market. Furthermore, it is probable that such dextro-rotatory honey would be regarded with suspicion, whilst its unattractive flavour and odour would be further obstacles to its sale.

Livestock.

556 The wealth of the Beduins lies principally in their livestock, consisting of camels, donkeys, cattle, sheep, goats and poultry. Camels
231 and donkeys are reared for transport purposes. The selling of animals is a regular feature of the fairs which are held all over the country at the many shrines of saints. The Qu'aiti Government estimates the number of camels in the country at 20,000.

231 Sheep and goats are raised for milk and meat. Cattle, though
232 not plentiful, are not uncommon. An outbreak of rinderpest had killed 60 head of cattle at Hajarein at the time of our visit, and this was considered a very heavy loss. Heald states a decoction of

¹ This is not ordinary honey originating in floral nectar, but is produced by the bee from secretions of leaves and sometimes from secretions deposited by insects.

The Bājri live on the left bank of the main wadi at a distance of about ten miles north-east of Seiyun. They are surrounded by the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted that the Bājri are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājri are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor.

The *Mansabs* of the Āl Quseiver are 'Abdur Rahman bin 'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe.

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CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea.

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars.

[556]

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and Swahili have really become naturalized languages in the country.

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It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, "the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions; the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

together. Kathiri economy is almost wholly dependent on funds 439
remitted to Seiyun and Terim from extensive Far East business 167
holdings of great Kathiri families like the House of al-Kaf. Over 171
a century ago, branches of these families emigrated to Singapore
and Java in search of happier livelihoods than those provided in
their own infertile homeland. Today, vast blocks of property in
metropolitan Singapore and Jakarta are held by scions of these
early Hadhrami entrepreneurs. Estimated revenue from such
holdings has been put at \$2,500,000 yearly.*

East Indian influences are by no means solely fiscal. Malay is 177
virtually the court language at Seiyun and certainly the common 198
tongue among the educated classes. The routine dress of a Ka- 291
thiri gentleman is a high-collared tunic reminiscent of the Indian
sherwani and worn over a sarong.

The most casual survey of this unlikely country would be 552
incomplete without mention of that extraordinary old patriarch, 185
Seyyed Sir Bubakr al-Kaf, K. B. E., present head of the al-Kaf 177
family. If a whole country can be said to live under the shadow
of one man's private charities, the Kathiri State is it, with Sir
Bubakr the personification of the seignioral patron. Though in
his seventies, he is still the dominating personality of the Hadhra-
maut and his millions the source of much of its prosperity. In [491]
1937, he built the first motorable road from Shihr, on the Ha-
dhramaut coast inland to Terim, a distance of a hundred miles,
thus providing convenient egress over a route previously negotia-
ble only by camel and requiring many days travel time. Today, [509]
Aden Airways Ltd., operates a regular plane service between
Aden Colony and Hauta, in Kathiri territory. In addition, Sir
Bubakr is responsible for much of the state's urban electrification,
many of its medical services, schools and, yes, even cinemas. It is
in large measure due to his efforts that the Kathiri State of Ha-
dhramaut stands today on the threshold of the twentieth century.

* W. H. Ingrams, *Report on the Social, Economic and Political Conditions in the Hadhramaut*. London: Colonial Office, 1936.

The elected hereditary tribal Chiefs form the third type. In each tribal confederation there is a central tribe. Of this central tribe one family only provides Chiefs to the confederation. Normally the election of a Chief is the concern, not of his family only, but of the central tribe, while powerful petty Chiefs of other tribes within the confederation have a considerable say in it. Such Chiefs are, by virtue of the conditions of their election, truly democratic. By ancient tradition, however, they are held in great respect and are referred to invariably, as is their family, as the "Dola," or dynasty. They are accorded high-sounding titles by the Government and by other Chiefs, but their tribesmen address them by their names, and it would appear that the high-sounding titles are of recent adoption in the country. The Imam of San'a rarely uses them. Government correspondence is, for this reason, often a source of merriment. 622

It will be seen that all Chiefs are, whatever their type, elected in a greater or lesser degree—the Suzerains within their family circle and the hereditary Chiefs within their tribe. The main difference between the types is that, whereas the Suzerains are of foreign descent to the tribes over which they rule, the hereditary Chiefs are of the tribe and, as such, do not need to surround themselves with the trappings of imposed authority. In appearance the Suzerains are more imposing, and this has misled officials into supposing that they are of more consequence socially than other Chiefs are. This is, of course, not so. 643 622

In all these types of Chief, when the Chief dies his eldest son would appear, by custom, to have less right to succeed than others. Suzerains always try to impose their eldest or their favourite son as accepted heir during their lifetimes. This has happened in Lahej, where it led to a revolt among the Sultan's relations, and in Makalla by arrangement. The Sharifs of Beihan have been exceptions to this, and have abided by custom. When Sharif Ahmad died, they held discussions among themselves. The eldest son was Sharif Hussein, but he was appointed Regent to his own eldest son, a young boy, who was elected Sharif. The reason given for this was that the grandson of the dead Chief had longer to live than his father and that frequent change in leadership was a bad thing. As a rule, however, Chiefly families pass the Chiefdoms from branch to branch, and, when the Chief dies, a nephew will usually succeed. Among the 'Audhali recently, the Chief was murdered by his cousin. The tribe was split in two by feud, but one half elected the murderer's son, a boy of eight years old, to the Chiefdom. This boy was accepted in 1934, when the feud ceased, as Sultan of the tribe. 628

We next come to the holy classes. The first of these are the Sharifs and Seyyids, the descendants of the Prophet Muhammad. They live in settlements and elect among themselves in each family a headman. They have great influence in the community, but it varies, of course, with the amount of their riches. Most Seyyids—the only Sharifs are those in Beihan—do not bear arms and take no part in tribal warfare. They are peacemakers, and derive considerable income as such, and as dispensers of the Sharia or holy law of Islam. They are treated with veneration and respect and, after death, are frequently treated as saints. They marry 792

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FIG. 9.—Shiham, looking down the Wadi Hadramaut toward Seiyun (see Fig. 7). Shiham is built on a low hill at the tip of a plateau spur and, for lack of space, grew upward: the buildings are eight to ten stories high. The landflood crosses the upper garden and these parts are white-washed; the more whitewash, the wealthier the owner. Near the abandoned fields embanked to prevent runoff of water. The upper right-hand margin shows the plateau topography in the distance of the sea: a hundred miles distant.

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FIG. 10.—European guest house at Seiyun. Only one half of the mansion is in view. Most of the compound above the steps is occupied by a swimming pool.

p. 637

- 361 Halfway up from the coast to the top of the Jol, on the road from
 243 Mukalla to Tarim, there is a small spring in a coconut grove where
 438 agricultural Bedouins live. These people obtain part of their meager
 283 income by collecting and selling herbs that are said to grow only in
 [342] this vicinity as well as from a flock of goats and from coconuts. They
 are semi-cave dwellers and have walled up with loose stones rock
 ledges lacking sufficient overhang. The tribe is deft at making
 coconut-fiber rope, which they prepare for braiding by carefully
 pounding the fiber on a rock with a wooden mallet. Here a market
 comes to the door in the form of caravans going to or from Tarim,
 and to them the rope is sold or traded.

EMIGRATION AND IMMIGRATION

- 167 Lack of employment and overpopulation in the Hadhramaut have
 186 caused large-scale emigration to both the east coast of Africa and the
 191 Malay States. Even abroad the tribes show a tendency to congregate,
 with the result that emigrants customarily establish foreign residence
 with their relatives and friends. Many Hadhramis return, so that
 today, after a long period of both emigration and immigration, Malay
 has become a "second language" in the Hadhramaut.
- 556 Some have acquired riches, but no one has expended them in a
 185 more notable fashion than Seiyid Abu Bekr al Kaf. His family
 acquired wealth in Singapore and then returned to the Hadhramaut
 with the hope that through its efforts the cultural and material status
 of the region might be improved. Donations were made to the poor,
 city slums bettered, roads constructed; and small English automobiles,
 485 transported by camel across the plateau and assembled in the valley,
 were introduced. An elaborate guesthouse in Tarim and another in
 Seiyun were constructed, equipped with imported European furniture,
 and stocked with food and servants so that a foreign visitor might
 know that accommodation meeting his standards and needs was
 491 available. Recently a difficult truck and automobile road between
 Tarim and the coast, a distance of 170 miles, was completed by
 the Al Kaf family without outside assistance and at the cost of
 many thousands of pounds, to connect the hinterland with the more
 advanced and better-developed and more easily accessible coastal
 728 region. However, the greatest humanitarian achievement in the
 185 modernization program of the Hadhramaut, that of the termination
 of age-old tribal warfare and the spread of peace, was not long ago
 brought about by Mr. Ingrams, assisted by the influential and whole-
 hearted cooperation of the Al Kaf family. At last the incredible,
 unceasing warfare of the Hadhramaut, where villages only a few hun-
 dred yards apart blazed away at each other month in and month out,
 has stopped, and caravans are no longer sacked by raiding parties.

302 Women, according to a visitor from that locality, have no special hair customs in Hadhramaut other than shaving round the temple to show as wide an expanse of forehead as possible.

EXORCISM, SPIRITS, JINNS, SACRIFICES.¹

[777] The mountaineers, although normally belonging to the *Shafi* sect of Islam, are full of pagan cults which excite the ire of the orthodox Moslem visitor. I have already in my paper under reference explained the details of Ra'aba Hamra spirit exorcism and snake-bite cure—the imprecations in the *Shahara* tongue of the mountains, the raising and lowering of bodies, the spitting on the wound. At Shisur I noticed that the proceedings were terminated by a rifle fired into the air. That, however, is the procedure for the "Evil Eye," so here this bravery was dispensed with. The cure did not work, however, and was followed by another next day. This, called *Habil*, was a kind of divination and propitiation. The practitioner, rope in hand, sat about three paces from his patient. A third party was called to hold the end of the rope. Taking an arbitrary length of it with the thumb and forefinger of one hand, the practitioner measured the outstretched length of it with his disengaged arm by means of forearm's length, hand span and finger breadth. The operation he repeated three times, each occasion preceded by a pause to bend his head low over the rope and shake his head, making a curious burbling noise with his lips, and to take a handful of sand which he sprinkled up and down the rope. In conclusion he looked up at his patient and gave him the following remedy: "at sunset take so many dates and so much *sams* (butter) and go and cast it away upon the sands."

754 These mountain tribes are much afraid of the Evil Eye, not only for themselves, but equally for their flocks and herds. The ceasing of lactation is invariably ascribed to *Ain Balis*. The cure is frankincense. I witnessed the ceremony on occasion and made a cinema film of it, though it is usually performed at sunrise or at sunset. The incense burner was brought and wood introduced and lighted. The practitioner, the cow-owner, broke a fragment of frankincense about the size of a walnut into three pieces. Then spitting upon it three times he introduced it into the burner. While two other witnesses held the afflicted animal by head and leg steadily, he waved about its head the burning frankincense, chanting a set sacrificial chant.

782 For human sickness a cow or a sheep is sacrificed, the blood being sprinkled over the patient's shoulders and breasts when the sun is high overhead; the animal must be female. For sacrifices at human deaths, male and female animals are alike held virtuous.

753 A Sayid met me in the mountains and asked me whether I knew of anything to pacify *Afarit*. His wife had had a series of miscarriages. *Afarit* were the cause. There are many evil spirits—*Afarit*, *jinnas*, *jinnayat* and *Zars*. *Zars*² are the most accommodating, *jinnas* sometimes yield, but *Afarit*—they are Allah's worst affliction.

782 The sacrifice of animals in case of death varies with the importance and wealth of the deceased. In small and average estates one half of his cows are sacrificed. In big estates

¹ Detailed descriptions will be found in my *Arabia Felix* (Jonathan Cape, 1932).

² A detailed description of the "Zar" cult as practised in Oman is given in my *Alarms and Excursions in Arabia* (Allen and Unwin, 1931).

exceeding 40 cows, 20 cows are the limit, may be a camel and a few sheep as well. In the case of a poor man, perhaps a single cow or sheep. Two cows are slaughtered near the grave of the deceased on the day of burial (i.e. death generally), if overnight, a third cow. Two nights are allowed to pass and on the third night a cow is slaughtered. This is called *khutum*. A further period elapses varying according to the economic condition of the deceased's relatives. It may be so little as a fortnight or so much as three months when the big sacrifice takes place, may be of 10, 15 or 20 cows representing half of the deceased man's herds. This is called *yam el nahaira*. Both *khutum* and *nahaira* are performed at the place where the man lived and not upon his grave. More cows will be sacrificed by relatives and friends of the deceased towards whose families in his lifetime he has acted similarly. This vast slaughter attracts the whole neighbourhood and the sectional tribe of the dead man divide up the flesh for themselves, and go away under their great burdens. Visitors from other tribes have no such rights, but partake of the feast of cooked meat for which one cow will have been roasted for the occasion.

There is a widespread belief in *Subiro*, i.e. spirits of the departed and their power for good and evil. In the Wadi Rizat I came upon scraps of food and tobacco in the pool beneath where the spring comes gushing out of a cavern. The locals emerge at night to throw morsels on the ground or into the pool shouting, "We are your sons and your daughters—don't harm us. Be awake so that we are not harmed by *Jins* (human kind) or *Jinna*."

Nughush they call this casting of bread upon the waters. In theory these spirits brood over running water only: they are amenable to kind treatment and treat mankind in the same way that they are treated by mankind.

The people of Jurbaib, lower down, sacrifice a cow before the harvest after it has made a circuit of the crops—its blood being drained into the irrigation ducts. Bits of its flesh are cast amongst the growing grass.

This spring of Rizat was in old days the subject of a notorious government case. Bait Zaiyan, a section of the Shahara, claimed the exclusive right to practise *nughush* in it. The Qara overlords who wished to share in the benefits of ghostly grace demanded to go "fifty-fifty" in the sacrifice. The government wali, in order to make government itself a partner in the scheme and share in the crops of the plains, decided that both parties would receive exactly equal quantities of food from government so that there should be no cheating. But in later years the slave soldiers of government, becoming overbearing in their treatment of Bait Zaiyan, the latter called upon the departed spirits of their forefathers who promptly made the water run up hill, so that the crops in the plains withered and died, whereupon government's share lapsed.

Cases of virtue held to be latent in certain dying animals I met with on several occasions. The highly valued contents of the antelope's bladder for man, and its stomach for camels, may be purely a rational custom, but that cannot be said of a raven I had shot. While it lay dying a Bedu asked for its heart, which he proposed thus to eat raw and palpitating. This was, he said, a protection to his own heart from evil influence, its bile also which he proposed mixing with kohl with which to anoint his eyelids. The Shahari who killed my biggest cobra,

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663 fence round the country and then to leave it to anarchy. On the other hand, there was no wish to introduce direct British rule over a people who are tenaciously attached to their independence. Our policy is therefore to support the treaty chiefs and to lead them and their subjects to appreciate the advantages of the suppression of lawlessness and the maintenance, in collaboration with the British Government, of internal peace and security. At the same time it was laid down as a general principle that the main trade routes through the Protectorate must be kept safe, and that the Government would enforce this decision.

The medium through which this policy was to be carried into effect was a number of political officers centred on Aden, but working in the Protectorate, and I, as Governor, at the time, was fortunate in the appointment by the Colonial Office of a group of young men who threw themselves wholeheartedly and devotedly into the work of gaining the confidence and friendship of the Arab tribes and their chiefs, and in promoting the policy upon which the Government had embarked.

712 This work would not have been possible without the collaboration of the Royal Air Force. Aden had become an Air Command in 1928, and the first action of the strengthened Air Force was the ejection of the Yemenis from Dhala, to which I have already referred. This was followed by the construction of landing-grounds. There are now between thirty and forty of these in various parts of the Protectorate, including the Hadhramaut Valley, which had until lately been almost a *terra incognita* except to a few adventurous travellers. Flights by the Royal Air Force over the Hadhramaut were followed by invitations from the local Arabs to land, and the pioneer work of two young Air Force officers, Cochrane and Rickards, led to the establishment of closer contact. The first visit of a Resident of Aden to this strange and most interesting district was paid by myself in the early part of 1933.

556 I have already referred to this remarkable valley of the Hadhramaut,
167 and readers of Miss Freya Stark's delightful and graphic descriptions of her travels in Southern Arabia will be familiar with its peculiar characteristics. Its wealthy seyyids and merchants have generally amassed their fortunes in Java or Singapore, to which countries the Hadhramis emigrate in large numbers, and in which many of them are owners of valuable house property. They do not, however, lose their
[186] love for their original home in Arabia, and many of them eventually
342 return to the Hadhramaut, and there build for themselves the luxurious

622 At the castle we found Bā Şurra again seated between two
 623 sons, in the midst of his counsellors and the Bedouin chiefs;
 162 there are also present some soldiers somewhat in the back-
 ground, the grandsons and other offspring in our vicinity, and
 the slave who makes the tea.

871 The old *Hākim* and his family are photographed in a large
 group on the terrace close to the *madjlis*. Then begin long
 conversations in which our endless questions are patiently
 answered. Bā Şurra himself tells us that the whole of
 Wādī Dō'an and its tributary, Wādī el-Ēsar, are under his
 jurisdiction. In about fifty villages there are 20.000 inhabi-
 tants. There are only two small schools, both of them
 founded and maintained by that remarkable sayyid of Terim,
 Abū Bakr bin Shēkh el-Kāf. It is certainly extraordinary
 that this leading personage of the Al Kathīr district should
 be the founder and supporter of most of the schools in the
 territory of el-Qe'ēti. Many of the schools in Makalla and
 esh-Shihr are also due to el-Kāf's generosity. Khurēba,
 the old centre of Wādī Dō'an, has a school with seventy to
 eighty pupils, and the other is in Qēdūn, with from twenty
 to fifty pupils.

346 There are in Bā Şurra's province nearly 200 mosques, some
 167 among them very fine ones, which are often the property of
 • 556 rich sayyids and connected with their houses. The fortunes
 of these rich men are always made in foreign lands. Every
 district of Ḥaḍramaut has its own particular countries to
 which its people emigrate in swarms to make money; from
 Wādī Dō'an they go to Abyssinia, the coast towns of the
 Red Sea, and the coast of East Africa. Barely a hundred have
 gone out from here to Java, though from Wādī el-Ēsar, on
 the other hand, quite 500 have done so.

162 There are also 1500 Bedouins under Bā Şurra's jurisdiction,
 622 among them the whole Sēbān tribe from the Qibla region
 (i. e. from the North). The chief of the Deyyin tribe, 'Uthmān
 bin Muḥammad el-ʿAmūdī, the ruler in Rēdet ed-Deyyin, is

- 342 passages connect the house with the lower portion as well as with the flat roof of the mosque. In the hot season the sunset and evening ritual prayers are always performed on the roof, and the 'alim¹ sits here in the evenings, teaching the
- 556 recitation of the Koran to a circle of lads. A sayyid who has
782 made his fortune abroad will first build a mosque in his native
771 village and afterwards a big house for himself. For does he not owe the privileged position in his own country to religion, and to Allah's help the riches that he has successfully amassed in foreign lands? The abnormally large number of fine mosques in the poor country of Hadhramaut is the result.
- 353 As in the other houses, the passages and stairs in Sayyid el-Bārr's house are plastered with light-brown mud mixed with finely chopped straw. The floor is always ribbed in a design of waving lines imprinted into the mud whilst it is wet. There are wooden pillars in the large rooms as there are no strong supporting beams for the construction of the roofs, which are always made of the split trunks of date-palms. The fibrous, brown stem of the tree is often plastered over with mud or covered with a wattle-work made of the split ribs of the leaves of the date-palm. Rust-red, black or white are the tasteful colours used in such wattle-work and, indeed, also on the layer of mud.
- 353 One usually enters the *madjlis* or reception-room by a door
352 in the middle of the shortest wall. On either side of the door there are great wooden chests, in which the sleeping-mattresses and pillows are hidden away during the day-time. These heavy, finely carved chests, decorated with tin-plated iron, are frequently the only ornament of the room. The window openings are small and close to the ground. In the houses of the rich, the wooden shutters and framework of the windows are carved. The floors are covered with simple mats of plaited palm-leaves over which the rich people lay carpets.

104 ¹ 'Alim (علمي), a learned man, in this case, a man who thoroughly knows the religion.

THROUGH THE WĀDĪ TO ḤADRAMAUT PROPER 81

for themselves in each other's unwashed cups. Our host¹⁶⁷ devotes himself entirely to us; he frequently absents himself⁶⁰⁹ to see that preparations are made for a meal without delay. Sounds of music and song reach us from the women, who are making merry in the adjoining room. In spite of the sweltering heat, the song with its refrain, the concerted clapping of hands and dancing to the monotonous music are carried on with great enthusiasm. Our host invites us urgently and repeatedly to spend the night with him. Sayyid 'Aluwī el-'Atṭās, who is with us, has, however, so great a longing to see his family in his own country that, on his account, we decide to start for el-Meshhed in the afternoon. Meanwhile our delicately solicitous host has quietly had a room made ready in a distant corner of the great double house. He sees how tired we are and whispers to us to follow him so as to escape from the interest and curiosity of the constantly changing visitors. These fellow townsmen, against whom one cannot protect oneself, will not penetrate into this quiet room; we can stretch ourselves out on the floor on the simple mats and rugs, and our host will see to it that we are not disturbed for an hour. Then the meal is brought up to us²⁶² without a sound, and we are only awakened when the yellow-coloured rice awaits us, ready served in flat dishes, on the round eating-mat, along with dishes of boiled mutton and gravy. A round flat bread-cake lies in front of each of our places on the mat. Our host apologizes for the scarcity and simplicity of the food offered to us, but we fall to with a thankful "In the name of Allah." The practice of spicing the rice and meat very strongly must have been introduced from Java and India. They overdo the seasoning to such an extent for foreign guests that, after the first pangs of hunger have been appeased, it is a real effort to continue eating. [191]

Our host speaks Malay by preference and likes to talk¹⁶⁷ about Cheribon on the north coast of Java, where his family⁵³⁶ rose to prominence and where he hopes to return in a few¹²² months, after the date harvest. His father possesses 20 houses

169 there. He knows as many as 150 men who have gone from
 ●556 Hadjarèn to seek their fortunes in Java. The little town has
 now at most 3000 inhabitants. Before we leave, I have to
 look at the Dutch passports of our host and his relations,
 make a note of their addresses, and promise to look them up
 later on in Cheribon. They have fully earned any small atten-
 tion from our side; we stand amazed over the simple, genuine
 kindness that we received in this house, especially after our
 sad experience in Šif.

609 At our departure all sorts of Malay speaking Hadjarèn-
 endeavour to exchange a few words with the white govern-
 ment official from their second fatherland. And, instead of
 being surrounded by faces with expressions of hate and con-
 tempt, and malicious, insulting remarks about *Naşrānis*, who
 should not be allowed to pollute the land, our exodus here is
 a small triumphal procession, crowded round as we are by the
 exuberant youth of the streets, all trying to air their knowledge
 of the Malay language.

4. ACROSS THE NEUTRAL ZONE BETWEEN EL-QE'ETI AND ĀL KATHİR TERRITORY.

622 Guides of the el-^cAṭṭās clan have offered themselves to
 172 take us to el-Meshhed, the first place in the domain of the
 131 Āl Kathīr, which is, however, actually under the supervision
 of the el-^cAṭṭās family. Our caravan divides, as Von Wiss-
 mann, with a couple of young sayyids, the Yāfi^c soldiers,
 one of our ^cabīd (slave soldiers), and a whole band of street-
 arabs sets out to ascend Djebel Hadjarèn to see whether the
 ruins, of which we have been told, are really to be found, to
 take photographs and to survey. The territory of the Qe'ēṣi
 ends just beyond Hadjarèn. Further up, in the midst of
 Haḍramaut Proper, there lie, like islands, the districts of
 Hōra and el-Qaṭn-Shībām, which are subject to the Qe'ēṣi
 régime. The neutral zone, which we now enter, is an ideal
 hunting-ground for robbers and thieves.

CURRENCY

436 The coins in use, according to Van den Berg, are :

Copper.	Rub' Khamsiyah	= ± 0.005 florin.
"	Khamsiyah	= ± 0.02 "
Silver.	Haraf	= 8 Khamsiyah.
"	Oqiyah	= 2 Haraf.
"	Qarsh	= $7\frac{1}{2}$ Oqiyah.
Gold.	None.	

There is also a coin, current in some districts, called Buqshah, worth $\frac{1}{2}$ Khamsiyah ; and a copper coin, current only at Shiheir, the Diwani, worth $\frac{1}{4}$ Khamsiyah.

The five-franc piece, in place of the Qarsh, is popularly current all over the Hadhramaut, and the 10-cent pieces of the Dutch East Indies are largely in use.

435 Money has a high purchasing power in the Hadhramaut, or, in other words, everything of native production is incredibly cheap ;
 • 556 the only dear articles are horses and arms. There are no great fortunes in the Hadhramaut, with the exception of that of the Jemadar of Shiheir ; his resources may be placed at several millions of florins, invested mostly, however, in India. The Sultan of Seyyūn possesses a fortune of some hundreds of thousands, mainly property in the country, and there are some few individuals with fortunes nearing 100,000 florins. Amongst the Bedouins money is rare.

WEIGHTS AND MEASURES

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The weights are as follows :

Qafiah	= $\pm 2\frac{1}{2}$ grammes.
Oqiyah	= 10 Qafiah.
Rotl	= 12 Oqiyah (16 Oqiyah at Makalla and Shiheir).
Raf'ah	= 12 Rotl.
Farāsilah	= 2 Raf'ah.
Bahār	= $12\frac{1}{2}$ Farāsilah.
Jābir	= 2 Bahār.

The measures of length are :

Shibr	= ± 16 centimetres.
Dhrā'	= 3 Shibr.
Sāqit	= 5 Dhrā'.
Farsakh	= 80 Sāqit.